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allowance for the influence that strong personalities exert upon the popular mind—of which they are at once the expression and the guide. He writes, as has already been observed, with especial attention to affairs in New York and Pennsylvania, and yet this volume, which covers the time of the final triumphs and vicissitudes of DeWitt Clinton, contains no adequate study of that once-potent leader, of his influence upon national politics, or of the political affiliations of his enthusiastic following. In fact the history of our people in their political life between 1824 and 1830 is little more than a study of the power of rival personalities, an unequalled group of contemporary leaders, Jackson, Van Buren, Crawford, Randolph, Clay, Adams, Clinton, Webster and Calhoun. It is still true that no one will turn to Professor McMaster's book in order to find an adequate estimate of the influence that these men exerted during this period among our people and upon the development of political ideas and parties. Perhaps, too, it would have been well to shorten some of the abstracts of magazine articles, pamphlets and Congressional debates and to enlarge more upon the extraordinary results of the temperance agitation which spread rapidly in New England after 1824.

This volume contains five maps. The most interesting is a reproduction of a map of Texas made in Cincinnati in 1836, which shows the territorial grants made by the Mexican government up to that time. On page 417, line 19, it is evident that some word has been omitted. The title-page now announces that the whole work will occupy seven, instead of six volumes, a welcome change, and it would seem that eight would be none too many, if the present rate of progress is retained. The development of the people during the decades 1830 to 1850 is a more fruitful topic than any that Professor McMaster has yet discussed, and it is to be hoped that he will not hurry over it.

CHARLES H. LEVERMORE.

Theodore Parker, Preacher and Reformer. By JOHN WHITE CHADWICK. (Boston and New York: Houghton, Mifflin and Co. 1900. Pp. xx, 422.)

IN a notice of Weiss's *Life of Parker*, written for the *Atlantic Monthly* in 1864, I said that for the then existing generation Parker must be interpreted by one of the family—by one spiritually related to him, if not bound by the feebler tie of blood. While the accents of the great preacher yet lingered in the Boston Music Hall, he was no subject for complacent literary speculation or calm judicial discourse. More than the thirty years allotted to a generation have passed, and there reaches us a life of Parker by one spiritually related to him indeed, yet capable of a valuation of the man and his work that leaves little to be desired. This new life takes its place, not only as an admirable introduction to the fuller biographies of Weiss and Frothingham, but as a generally satisfactory estimate of what its subject was and was not—of his immense accomplishment and of the defects that limited his gigantic manhood.

Mr. Chadwick is aware how far from judicial were the occasional pulpit utterances of the preacher, how removed from charity were expressions printed in his private correspondence. No defence can be made of the description (in a letter to Dr. Francis) of certain Unitarian ministers—men of gracious and useful lives—in terms that might have been permitted to Savonarola in a characterization of Alexander VI. But the best of us write carelessly to friends who will sprinkle our hasty sentences with the proverbial grains of salt, and so we are ready to accept the biographer's kindly generalization that Parker "*thought in persons* and could with difficulty separate the opinion from the man." Yet every reader will not agree with Mr. Chadwick that the liberal ministers were wrong in desiring Parker's withdrawal from their body since it stood for free inquiry and free utterance. But how if this same free inquiry had led one of their associates to return to the worship of Minerva or to accept the inspired leadership of Joseph Smith? And the leap from the authority of a revelation to what the most kindly of their number had called "the new gospel of a shallow naturalism" seemed scarcely less momentous. Parker never made allowance for the fact that his own jubilant assurance of a divine parent full of tenderness for men could not be shared by all who ceased to base this belief upon a scriptural record. Yet Mill, Parker's peer in intelligence and in devotion to the service of his fellows, could discover no more than a possible deity of limited powers, and Tennyson—far from observing that "the Almighty takes such bounteous care of all little things that no animal can be found all of whose wants are not perfectly satisfied"—heard through the raven of the lower creation, a shriek of protest against the creeds of men. It must also be remembered that he who found only empty bluster in the Southern threat of secession might be over-bitter in criticism of neighbors who believed what the event afterwards proved, and who regarded the maintenance of the Union a fundamental condition of human progress.

The complementary qualities that make for the improvement of man's condition must find embodiment in different individuals. It is fortunate when one of these qualities, calling for change in the conception of the religious life, is so robustly represented as in Parker. Of the books that bring the fearless preacher before another generation, Mr. Chadwick's—though not the most voluminous—is easily the best. It is fortunate that, owing to his early death, Parker left friends so able to do justice to the spirit that was in him. We are shown the scholar as a persistent truth-seeker, the minister "never engaged in the attempt to make his inherited opinions plausible and satisfactory," the sternest censor of his time overshadowed by a nature full of love and sympathy. This "transcendentalist with an inductive attachment" supplied the missing link between the serene philosophy of Concord and the persistent push of physical science. He stood before his people as one whose convictions were contagious, whose words could rivet the attention of the drowsiest church-goer.

Without this man the history of Boston would be less worthy than it is ; and his uplifting influence reached far over the nation and beyond the sea.

J. P. QUINCY.

A Life of Francis Parkman. By CHARLES HAIGHT FARNHAM.
(Boston : Little, Brown, and Company. 1900. Pp. xv, 394.)

AT first glance, Mr. Farnham's *Life of Francis Parkman* must be disturbing to those who knew how slight was Parkman's patience with the vagaries of New England philosophy. When in the authorized biography of such a man you find a whole section devoted to what the table of contents calls his "spiritual growth," and when this section is formally preceded by others on the man "as seen in his works," and on his "preparation," you half dread to read, fearing lest you shall find the outlines of an heroic life weakened and distorted by sentimentality. This superficial aspect of Mr. Farnham's book deserves remark, because its very superficiality makes it salient. In truth it is almost the only fault of a work which should come to be recognized as a masterpiece of literary portraiture.

The merit of this work is the more unusual if, as the terms of its plan suggest, Mr. Farnham is temperamentally disposed to sympathize with Transcendentalism, and with Reform, and with whatever else tended romantically and ardently to disintegrate that sturdy old New England in whose later days Parkman found his own sympathies increasingly conservative. But, after all, Mr. Farnham shows qualities which could counterbalance any temperamental bias. In the first place, he has an exceptional power of placing himself in cordial sympathy with his immediate subject ; in the second, he has a still more exceptional power of seeking only to perceive the truth and to set it forth truthfully. From this results a style at once unobtrusive and efficient. You are rarely aware of Mr. Farnham's phrasing ; you are never at a loss to understand what he means. From beginning to end of his book you are in the presence of the remarkable personality which this work will keep alive for those who care to know it.

The vividness of Mr. Farnham's portrait any one must feel. To appreciate its fidelity one must perhaps have had the happiness to know Parkman with some approach to familiarity. Except in its more personal aspects his life was uneventful. Its incidents were only those of a ceaseless struggle with physical and mental obstacles which would have proved fatal to almost any courage but his. The historical work which he accomplished every one knows. What can truly be known only to the comparatively few who chanced to meet him in his later years is the strong, uncompromising, unmistakable individuality of his character. Amid the same persistent braveries which brought into being the masterpieces of our historical literature, this grew to its ripeness. One's memory of Parkman can never be confused with any other ; it is at once human and heroic, affectionate and inspiring. Above all, it is distinct and ineffaceable.